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ABSTRACT

The development of moral reasoning as a key course objective in undergraduate communication ethics classes can be accomplished by the critical and deliberate introduction of professional codes of ethics and the internalization of values found in those codes. Notably, "fostering moral reasoning skills" and "surveying current ethical practice" were the most commonly identified ethics course objectives in a study by Lambeth, Christians, and Cole (1994). Internalization occurs, in part, when students are able to examine, clarify, and articulate how the code is incorporated into their own values systems. Pedagogical studies of undergraduate business students revealed that systematic and repeated exposure to ethics codes improves moral reasoning abilities. This paper analyzes Lawrence Kohlberg's model of moral development, particularly concerning its appropriate use in ethics classes. Second, the paper reviews and considers the relevant literature. Finally, it advances four pedagogical principles for using ethics codes in the classroom to promote the course objective of improved moral reasoning. (Contains 37 references.) (NKA)

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Advancing Kohlberg through Codes: Using Professional Codes to Reach the Moral Reasoning Objective in Undergraduate Ethics Courses.

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Paper presented at the Annual Convention for the Association for Education in Journalism and Mass Communication (83rd, Phoenix, AZ, November 9-12, 2000)

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Teaching Standards

Advancing Kohlberg through Codes:
Using Professional Codes to Reach the Moral Reasoning Objective
in Undergraduate Ethics Courses

Whitehouse + Ingram

Codes of ethics have found their way into the literature and language of the communications professions. Professional organizations from the Society of Professional Journalists (SPJ) to the Public Relations Society of America (PRSA) to the National Communication Association all have codes to serve as guidelines for members. Ideally, ethics codes are not merely a set of rules established by senior members of the field or the heads of the organization, rather codes reflect professional values shared by the newcomer as well as the seasoned veteran (Laufer and Robertson 1997). Johannsen (1996) believes a thorough understanding of ethical codes is crucial.

> Codes can serve as a starting point to stimulate professional and public scrutiny of major ethical quandaries in the field.... Codes can educate new persons in a profession or business by acquainting them with guidelines for ethical responsibility based on the experience of predecessors and by sensitizing them to ethical problems specific to their field.

Therefore, utilizing these codes in the undergraduate communication ethics classroom seems both appropriate and necessary.

However, a 1994 study of mass communication ethics educators revealed that "just under half said codes in their classrooms were 'critically evaluated for their usefulness'" (Lambeth et al 1994). This finding suggests over half of those surveyed do not critically evaluate codes and may mean that the codes are merely presented in class or are not covered at all. Educators often resist imposing their values on students when teaching moral development (Kohlberg 1971). However, merely presenting ethics codes does not promote the internalization of professional

values. Without a *critical* evaluation of codes, students may only utilize codes at a lower level of moral reasoning because they may fail to internalize values or fully grasp the critical thinking skills necessary to operate ethically.

The development of moral reasoning as a key course objective in undergraduate communication ethics classes can be accomplished by the critical and deliberate introduction of professional codes of ethics and the internalization of values found in those codes. Notably, "fostering moral reasoning skills" and "surveying current ethical practice" were the most commonly identified ethics course objectives in the Lambeth study.

Internalization occurs, in part, when students are able to examine, clarify, and articulate how the code is incorporated into their own values systems (Grundstein-Amado 1999). In addition, internalization of professional values promotes a higher level of moral development. Pedagogical studies of undergraduate business students revealed that systematic and repeated exposure to ethics codes improves moral reasoning abilities (Green and Weber 1997).

First in discussion here, Kohlberg's model of moral development is analyzed, particularly concerning its appropriate use in ethics classes. Second, a review of relevant literature is considered. Finally, four pedagogical principles are advanced for using ethics codes in the classroom to promote the course objective of improved moral reasoning.

Kohlberg's Model of Moral Development

Lawrence Kohlberg's model of moral development outlines three levels of thinking, each with two stages (1971). The first level is pre-conventional thinking, a consequence-based process with an eye on punishment and reward. Stage 1 of pre-conventional reasoning is punishment and obedience orientation, which claims the physical consequence of action

determines if it is good or bad. Stage 2 is individual instrumental purpose and exchange, which considers self and some needs of others, as captured in "you scratch my back and I will scratch yours."

The middle levels are titled conventional thinking, suggesting loyalty to one's social group. Stage 3 emphasizes mutual interpersonal expectations, relationships, and conformity. Concern for others is displayed based on meeting expectations of important others and fulfilling roles. The actor operating at Stage 4, social system and conscience maintenance, attempts to maintain order. The actor listens to authority and follows laws as a contribution to sustain the social and moral order. Notably, most adults reason between pre-conventional and conventional thinking.

> Approximately 60 percent of the considerations the majority of adults believe to be the most important in dealing with moral issues are found within priorities of the lower Stages Two to Four (Penn 1990).

Post-conventional thinking considers the values and rights of all societal members. Stage 5 considers prior rights and social contracts of all, even as weighed against one's self or social group. It includes utilitarian thinking. Stage 6 upholds universal ethical principles that all humanity should follow (Kohlberg 1981).

Kohlberg argues that actors should move from lower to higher reasoning levels. Actors at pre-conventional levels operate with selfish motives and act only based on their best personal interests. Meanwhile, actors at higher levels consider the rights of all people and internalize principles of justice and human dignity. It is at this stage that one may internalize professional values.

> All Stage 6s can agree because they're judgements are fully reversible; they have taken everyone's viewpoint in choosing

> insofar as it possible to take everyone's viewpoint, where viewpoints conflict. Again, if principles of moral judgement are to be chosen they should be principles on which all rational people could agree (Kohlberg 1981).

The differences between Stage 2, Stage 4, and Stage 6 approaches to rules should be noted. At Stage 2, actors follow rules because they fear punishment. At Stage 4, actors follow rules that may best serve their group and maintain the prevailing social order. At Stage 6, actors follow rules based on principles they themselves have adopted and wish that all rational people would also follow.

Perry (1970) employed a slightly different approach in interpreting his model of the ethical development of college students, but followed a similar path. Freshman enter college with clear-cut dualistic ideas of right and wrong, then students move toward multiplicity-based relativism where all opinions are valid. As seniors, students may adopt commitments to their own values while recognizing that they live in a relativistic world. Perry's highest stage resembles Stage 5 thinking, as might be expected for superior students about to graduate from college (Kohlberg 1984).

Kohlberg's model has faced criticism on a number of fronts. Locke argues that Stage 6 is an unrealistic method of thinking and that Kohlberg's definition of this stage is inconclusive. He calls for a clearer explanation of what constitutes reasoning through universal ethical principles.

> … the approved techniques for determining people's level of moral reasoning now provides no way of identifying those who might actually be at Stage 6; we have to rely instead on a familiar Roll of Honour of moral exemplars who typically include Socrates, Lincoln, and Martin Luther King…Yet it seems that these saints and heroes have been chosen more for their reputation than for any clear evidence that their moral thinking belongs to Stage 6 (Locke 1986).

Locke also challenges whether reversibility, a key determinate of Stage 6 thinking, is used accurately. He alleges that Kohlberg confuses "the claim that a correct moral judgment will have to be reversible, with the claim that a reversible moral judgement will have to be correct. The former is true but it is the latter for his argument; and it, alas, is false." Thus, Locke says a Stage 6 actor models after moral heroes rather than taking clearly reasoned positions. However, Kohlberg addressed these concerns when he revisited Stage 5 and 6 divisions as discussed below.

Kohlberg (1984) believed in the philosophical viability of Stage 6 thinking but was not able to verify its existence in practice through empirical testing. (Codes themselves often reflect lofty values for which actors aim. The very nature of ethics is not towards minimal expectations of behavior but towards goods not easily obtained.) Therefore Kohlberg divided Stage 5 into two parts, calling what was once Stage 5 as Substage 5A and what was once Stage 6 as Substage 5B. Notably, Kohlberg kept the theoretical framework of Stage 6/Substage 5B at the top of his moral development model. He believed that John Rawls' concept of justice (1971) mandated not only the utilitarian greatest good for the greatest number but also the principle of reversibility, where a person in the majority role could become a minority player and vice versa.

> For instance, when Stage 4 moral reasoning is associated with clashes in which Americans and Vietnamese kill one another in the name of justice, then morality at this stage has *prima facie* failed to achieve consensus. The philosophic idea of consensus lead us to the empirical or psychological hypothesis that Stage 6 reasoners will agree in choice on all moral dilemmas with which they are confronted, taking the facts of the case as given (Kohlberg 1984)

For clarity in discussion here and because many scholars refer to Stage 6 rather than Substage 5B, this paper will refer to the highest stage on the development model as Stage 6.

Other critics have challenged the underlying framework of the entire model. Carol Gilligan (1982) argues that Kohlberg's theory, at best, misidentifies women's tendencies to care

for and establish justice for all people in her community as a Stage 4 concern for social order. At worst, Kohlberg's model ignores a significant and rational approach to moral reasoning in the ethics of care and responsibility.

> Whereas the rights conception of morality that informs Kohlberg's principled level (Stages 5 and 6) is geared to arriving at an objectively fair or just resolution to moral dilemmas upon which all rational persons could agree, the responsibility conception focuses instead on the limitations of any particular resolution and describes the conflicts that remain (Gilligan 1982).

That means an actor practicing the ethics of care would seek to find a true solution to conflict rather than merely a morally defendable solution. Therefore, Kohlberg's model may result in good ethical reasoning but may fail to solve the identified dilemma, thus being impractical by ignoring the crucial value of relationships.

Though an important philosophical position found in women's reasoning may be overlooked, women themselves appear to fare well in moral development research. Numerous studies have been conducted comparing male and female ethical responses using testing instruments, most often Rest's Defining Issues Test (DIT), based on Kohlberg's model. Results have indicated that women tend to respond at higher levels of moral reasoning. A study of 299 men and women in the U.S. Coast Guard revealed that women scored significantly higher than men on the DIT (White 1999). Borkowski and Ugras (1998) found in a meta-analysis of 47 empirical studies published from 1985 through 1994 that 29 studies reported females exhibiting more ethical attitudes and behavior than their male counterparts. Results were inconclusive or not statistically significant in the other 18 studies.

In addition, Crandall et al found that while women tested at higher levels overall, both men and women utilized both Gilligan's ethics of care and Kohlberg's justice. Researchers asked

men and women to resolve two ethical dilemmas, one involving the surrogate mother to Baby M, and the other involving Kimberly Mays and the babies switched at birth.

> The Baby M dilemma elicited primarily justice responses while the Kimberly Mays case elicited care responses; yet in both these dilemmas, when compared to men, women scored higher on care, and lower on justice. Additionally, moral orientation was related to specific resolutions of the dilemmas. Thus both genders were flexible in their use of justice and care orientations depending on the dilemma, with gender differences still apparent within dilemmas (1999).

All these researchers indicated in their conclusions that they do not necessarily believe women inherently are more ethical than men in acting out decisions, rather that women may tend to test better than men.

Gilligan may be correct in her assessment that an important relational aspect of decision-making is downplayed. However, the wider body of research indicates that women's voices are not being entirely excluded by Kohlberg's model. Therefore, we will use Kohlberg's model, though it may be in part flawed, both in this paper and as a class objective to advance moral reasoning.

Literature Review

Calls for ethics courses to address all aspects of the communications and media fields are frequent. Kock, Kang and Allen (1999) reported that ethics education in broadcasting curriculum is particularly lacking. Fewer than half of the four-year broadcasting programs surveyed and under 10 percent of the two-year programs surveyed include a media ethics or combined media law and ethics course in the required curriculum. Smethers (1998) argues that new media's entrée as an "indispensable tool of communication and marketing" will be seen as a societal threat

unless "non-production issues," particularly ethics, are introduced in foundational curricula. Shannon and Berl (1997) strongly urge administrators of marketing programs to include mandatory ethics courses in core curricula.

Notably, the quantity of freestanding ethics courses in journalism and mass communication programs appears to be increasing. The number jumped by 56 percent between 1984 and 1993 (Lambeth et al 1994). While the instructional techniques varied, professors indicated valuing at least two common course aims. As mentioned earlier, "fostering moral reasoning skills" and "surveying current ethical practice" were the objectives most frequently identified by the 164 respondents.

The freestanding ethics course itself is not the only place where ethics discussion occurs. A 1998 survey of AEJMC members reported that while two-thirds responding said they "rarely" or "never" taught free-standing ethics courses, 82 percent wanted ethics discussions and materials in their other classes, and 72 percent said they "always" or "frequently" raise ethical issues in class (Stein). The University of Maryland College of Journalism recently introduced a core ethics program including both a required ethics course and ethics modules throughout the curriculum (Harvey 1999).

Studies on the quality and outcome of ethics instruction in *non*-ethics courses have not surfaced, however studies on the effectiveness of ethics courses show these classes appear to have some impact. Research conducted in communication and business ethics courses indicate that students' skills and values concerning a given topic improve and increase if that topic is emphasized during the course or made a clear course objective. Gautschi and Jones (1998) found that students exposed repeatedly to ethical issues in an ethics course recognized ethical issues more readily than students who had not taken the course. Schaupp and Lane (1992) substantiated

that business ethics students developed evaluation skills and were better able to filter through conflicting data when those skills were emphasized in a given course. In a 1987 study, journalism students were found to value freedom and equality to a greater degree immediately after taking a media ethics course than before the class began (Surlin).

Most significant here, evidence indicates that students may experience some moral development during an ethics course. Suffolk University business students were asked to resolve the same case study problem before and after an ethics course. Students tended to move from holding pre-conventional rule/punishment orientations to more conventional societal order orientations and post-conventional utilitarian-like orientations (Carlson and Burke 1998). This is particularly significant considering, as noted earlier, that 60 percent of adults generally adopt pre-conventional and conventional thinking (Penn 1990).

Furthermore, Penn advocates deliberately attempting to improve students' moral reasoning development in ethics courses.

> ... students can best develop skills in principled moral reasoning if those skills are directly modeled and taught as applied to specific social issues. Just as students are not likely to develop skills in higher level mathematical and scientific reasoning without direct teaching and modeling, it is unlikely that students will develop skills in higher level moral reasoning without direct teaching and modeling.

Penn's students at St. Edward's University were given the Defining Issues Test (DIT) to determine their level of moral reasoning. One class (Group 1) then received instruction in formal logic, Kohlberg's theory of moral development, philosophical methods of ethical analysis, and case applications. Four other classes received only selected parts of that curriculum. DIT pre-test results showed no significant statistical differences in the five classes, though the mean score was below the national average for college students. DIT post-tests showed that scores improved

statistically for four classes of the five. Two classes improved to levels above the national norm for college students. Notably, Group 1's mean score was the most significant, moving from below norm scoring for college students to the range normally achieved by graduate students. This indicates that moral reasoning skills can be improved when instruction methods are used to deliberately encourage skill development.

Increasing students' moral reasoning skills before leaving the college setting becomes particularly critical when considering moral development studies conducted in the workplace. Wimbush (1999) found work leaders influence individual employee ethical decisions and frameworks. Research showed that the ethical framework of employees operating at post-conventional levels was reinforced when a work leader exhibited positive moral behavior. These same employees also tended to challenge and question negative ethical behavior. However, employees operating at conventional levels were more likely to go along with negative ethical behavior advocated by a leader. Similarly, Schminke and Wells (1999) found that workers operating at conventional moral development levels were more likely to go along with negative group behavior. Study of marketing professionals also revealed that those operating at post-conventional levels were more likely to experience ethical conflicts within their organizations, while those at lower levels tended go along with decisions made by their superiors and work groups (Ho et al 1997). These studies show, not surprisingly, that those reasoning at Kohlberg's highest levels of moral development tend to make better ethical decisions.

While it is clear that enhancing students' moral development should be (and for many is) a teaching objective, a central question remains: Can the course objective to improve students' moral reasoning really be met through the critical use of professional codes of ethics? Research in business ethics education strongly suggests so. Accounting students in an auditing course

devoted extensive time to the study and application of American Institute of Certified Public Accountants Code of Conduct. After the course, Green and Weber (1997) posed a general ethical dilemma to these accounting students and to a group of other business students. Thirty percent of the other business students used post-conventional reasoning while nearly 50 percent of the accounting students operated at that same level. This means that student's moral reasoning can be improved and ethics codes can be foundational in facilitating that improvement.

Applying Codes in the Classroom

Based on these research findings, this paper advocates four pedagogical principles that should be utilized to reach the moral reasoning objective: the introduction of codes at multiple points in an ethics course, the use of codes to illustrate moral development stages, the deliberate and critical examination of codes to promote post-conventional thinking, and the internalization of professional values through the study of professional codes. To illustrate these points, it is best to consider applying ethics codes to a simple case.

> Elaina Maltos is in her second year at a public relations agency that promotes the wineries of the Regional Winery Council. The team to which she belongs is developing a strategy to increase news coverage in neighboring states. The team leader wants to offer targeted newspapers an all-expense paid tour of RWC member wineries, including accommodations, meals, and supplemental entertainment.
>
> Mark Chan is new on the features desk of one of the targeted newspapers, a small-town daily with a non-existent travel budget. His boss believes the RWC tour would provide the rare opportunity for local reporting on a regional story.

Notably, Paragraph 6 of the PRSA Code of Professional Standards states: "A member shall not engage in any practice which has the purpose of corrupting the integrity of channels of

communications or the processes of government." Official code interpretations explain that offering promotional media tours is ethically viable and is not corrupting.

Several sections of the SPJ Code of Ethics might be applicable in this case:

- Distinguish news from advertising and shun hybrids that blur the lines between the two.
- Avoid conflicts of interest, real or perceived.
- Refuse gifts, favors, fees, free travel and special treatment …

The application of code to case seems rather obvious here but serves to illustrate the pedagogical principles of teaching codes. A pre-conventional thinker might argue that the first responsibility is to obey an employer. The likelihood of being fired is much greater than the likelihood of being thrown out of the Society of Professional Journalists. Therefore, the pre-conventional thinker might argue that doing good means avoiding the most probable punishment. Instructors prepared to present a more critical examination of codes and their application have access to pedagogical principles that may advance moral reasoning.

First, ethical codes must be emphasized at multiple points of the term rather than as a single unit. A conventional teaching strategy is simply to lecture on codes early in class and have students review several extant professional codes. This is deficient as McInerny wrote: "For students, however, to read a code of ethics in their second or third week of their first public relations course has little if any value. At that point they are unfamiliar with the dilemmas and situations that practitioners could face (1997/1998)." We disagree that codes are completely useless early in the course, but agree that codes have little impact on student understanding of ethical issues if not critically analyzed or not used throughout the term.

Early in the term, codes may be most effective in identifying ethical issues determined by professionals as crucial. Codes offer a language for identifying ethical questions. In the winery

case described above, the questions for the newspaper involve straightforward conflicts of interest. The winery case may illustrate the problem of the "conflict of interest" but the code gives definition to term "conflict of interest." Other issues in other cases might include confidentiality, digital manipulation of images, lying to or about sources and clients, and the value of truth. Thus in the first part of the course, codes can be used to meet two of the four learning goals described by ethics pedagogy scholar Deni Elliott as essential: to stimulate moral imagination, and to develop skills in the recognition and analysis of moral issues (Mahin 1998).

Later in the term, students will be better able to view codes in a more critical way after class readings and discussions on methods of making ethical decisions, introductions to foundational thinkers (such as Kant, Mill and others), and instruction in making logical arguments. Students will be able to critically evaluate codes with these tools. In the winery case, students may be challenged to ask not only whether the public relations agency's offer of the winery tour constitutes corrupting the channels of communication but also whether Paragraph 6 of the PRSA code is valid.

Repeated emphasis on professional codes promotes internalization of professional values. As discussed earlier, internalization means students are able to examine, clarify, and articulate how the code is incorporated into their own value systems (Grundstein-Amado 1999). So by requiring discussion and analysis of codes across the term, instructors provide multiple opportunities for internalization.

This critical component is valuable in the second teaching principle advocated: using codes to illustrate Kohlberg's moral development stages instead of presenting codes in a way that sustains lower-order reasoning. Mere presentation of codes is based on the assumption: "Follow this code and you will be ethical." This supposition may permit students to adopt pre-

conventional thinking, believing codes should be followed to avoid punishment. Presenting codes as "the best thinking of professionals in the discipline" represents Stage 4 values, meaning "do what the authority says to maintain order." Rather than presenting codes in this manner, codes can be used to illustrate movement through the moral development stages. Instead of merely emphasizing the end decision itself or the principles codes advocate, students can be shown how intent and the reasoning behind following given rules are important. And, facilitating student internalization of professional values means that students can see the potential of utilizing Kohlberg's Stage 6 reasoning.

Stage 6 reasoning calls for reversible role taking, or what Kohlberg labeled "moral musical chairs." He called for "equal consideration of the claims or points of view of each person affected by the moral decision to be made." Using codes to illustrate the perspectives of all parties in a moral crisis shows students how to consider "preferences under the condition of having an equal probability of being any of those involved in a situation or a society" (Kohlberg 1984). Asking students to engage in Stage 6 thinking about the winery case requires them to assess the situation from the perspective of the wine maker, public relations practitioner, reporter, newspaper editor, newspaper reader, and local community members, *without* knowing what role they might be assigned. Thus students could role-play as the reporter having to consider the reader's point of view, or as the wine maker considering the editor's point of view. Students then find other aspects of professional values found in codes that go beyond simple gift-taking, news/advertising separation, and the validity of promotional tours. Students must now face issues of fairness and truth, revelation of sources and clients, and professional integrity, all defined in professional codes. This analysis of codes can effectively illustrate stages of Kohlberg's model and prepare students to engage in higher-level reasoning.

For internalization to happen, the third principle of teaching codes must be applied: codes must be taught deliberately and critically in a way that promotes post-conventional thinking. In the 1970s, Kohlberg established an educational program for teaching moral development to children, with the goal of having them progress from lower to higher stages. He initially thought teachers should serve as mere facilitators, but he later changed his mind. In 1978 Kohlberg wrote,

> ... I now believe that the concepts guiding moral education must be partly "indoctrinative." This is true by necessity in a world in which children engage in stealing, cheating, and aggression and in which one cannot wait until children reach the fifth stage in order to deal directly with their moral behavior. It is also true in an even more basic sense that education for moral action, as distinct from reasoning, always presupposes a concern about moral content for its own sake. I now believe that moral education can be in the form of advocacy or "indoctrination" without violating the child's rights, as long as teacher advocacy is democratic (or subject to the constraints of recognizing student participation in the rule-making and value-upholding process), recognizing the shared rights of teachers and students.

Thus Kohlberg believed instructors should advocate and encourage students to use post-conventional thinking. This means students should consider the outcomes for everyone involved, thus applying the principle of reversibility.

However when applying ethics codes to given dilemmas, students may adopt pre-conventional reasoning and play "pick-a-rule," selecting or more often distorting a code guideline that serves their own interest while ignoring or downplaying guidelines that benefit the entire community. For example, students may argue that Mark Chan will merely write a story on the wineries, just as he would write a story on any business. Therefore the newspaper is not blurring the lines between advertising and news. This reasoning of course ignores other aspects of the SPJ code but gives the instructor the opportunity to explain and clarify the impact of pre-

conventional reasoning. Or, students may adopt conventional reasoning and select a rule that will maintain social order. Students may even use conventional reasoning in an effort to bypass the code. In the case example, Mark Chan can argue his story will benefit his paper and his community. His readers will gain information from the winery tour, so he now has found a way to justify ignoring the code.

Both rationales allow students to believe that they have made good decisions because they have followed (or attempted to justify not following) a code. An exploration of reversibility helps students understand the finer but important distinctions between different motivations and their impact on results.

The on-going exercise of code consideration should stimulate student thinking about his or her own values. The more opportunities for examination of codes, the more opportunity for students to consider what they believe, what is important to them and how decisions impact their broader community. In the winery case, students may be further challenged to ask whether the public relations agency has a duty to help the newspapers follow the SPJ code, even if the agency actions do not violate the PRSA code. Do the ethics of the public relations practitioner, which clearly follow its own professional code, somehow become more questionable when the student knows he or she may be reversed into the role of the reporter, who faces opposition between management and professional values?

In addition, students should evaluate existing professional codes for clarity, applicability in complex situations, and the reflection of societal values. Asking students to apply code guidelines to a given case is helpful, but additional steps are needed. Students may reject codes entirely once confronting ambiguity in cases and cling to Perry's mid-level relativistic thinking, where all ideas are valid. Multiplicity-based relativism is after all easy to adopt when analyzing

hypothetical cases because it allows students to abdicate responsibility for decisions. Students must understand that relativism will be far less useful in the professional arena where they must live with the consequences of their acts. Therefore, analysis of codes can help meet another of Elliott's goals for ethics instruction: helping students to tolerate moral disagreement and ambiguity. Ethics codes become less abstract and thus a better foundation for ethical decision making if students critically evaluate a given code's strengths and weaknesses, and compare its guidelines to others in the profession or in similar professions, as was illustrated in the winery case. Students then will understand professional disagreements more clearly as well as the complexities of competing duties in any given ethical dilemma and consider the guidelines that might benefit the larger community. From there, students will be able to embrace the most important principle of justice and act in ways that promote justness.

Finally, repeated emphasis on codes promotes internalization of professional values, thereby equipping students for ethical challenges in the workplace. As explained earlier, internalization means the philosophies of ethics codes make their way into students' value systems. Lebacqz argues that codes move beyond what to do or not do, but to tell us what to be or who to be. Codes should not be simply lists of actions to avoid (Stage 1 thinking) but a description of the kind of people professionals should be in a given community (Stage 5). She claims the meaning of codes "...emerges only when we look behind these specifics to a sense of the overall picture of the type of person who is to *embody* those actions" (1985). The focus moves from following set rules (conventional thinking) to understanding the need to live out these principles (post-conventional thinking). Because the codes themselves embody professional values, they ultimately emphasize being and facilitate moral development. The SPJ code for example explains that "professional integrity is the cornerstone of a journalist's

credibility." Students applying the code to the winery case have to the opportunity see the connection between values advocated in the code, practical application of those values, and through those exercises, the type of professional they should be.

Codes, which call adherents to communicate honestly, actually call adherents to be honest people in all their dealings. This analysis examines the values behind a list of prescriptions and proscriptions and calls for valuing those basic principles. Instructors following Lebacqz's lead could present codes not as "do this or else you will lose your job" but "own these codes and live by them as you consider other people." This approach emphasizes internalization and promotes higher-level thinking. If students are moved beyond the codified rule "avoid conflicts of interest" to grasp the principle "integrity" then they have internalized the professional value and have fuller understanding of the moral concept.

Conclusion

The four pedagogical principles advanced here help meet undergraduate communication ethics course objectives to advance moral reasoning, a value endorsed by Kohlberg and many of the journalism ethics professors in Lambeth's survey. Objectives in all communication ethics courses should reflect a desire for students to internalize professional values. Therefore, instructors should advocate that students learn to articulate those values by critically examining professional codes, and applying professional values to ethical decision-making during and beyond the ethics course.

Research conducted in other disciplines, particularly business, strongly supports the pedagogical principles advocated in this paper. The business ethics classroom research should be replicated in communications ethics courses to quantify the effectiveness of emphasizing codes

in the communications classroom. That might best be accomplished by conducting pre- and post-tests on students using the DIT instrument. Significant research is needed to examine critically the impact undergraduate ethics instruction as a whole actually has on student moral reasoning, throughout the course and once the student enters the workforce.

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